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# GAMBIER OBSERVER.

—“that thy way may be known upon earth, thy saving health among all nations.”

VOL. V.

FRIDAY, NOVEMBER 28, 1834.

NO. 8.

REV. W. SPARROW & } EDITORS.  
REV. M. T. C. WING, }

GEORGE W. MYERS, PRINTER.

A HYMN.—By FRANCIS S. KEY, ESQ.

Tune—“Home, Sweet Home.”

O where can the soul find relief from its care?  
A shelter of safety, a home of repose?  
Can earth's highest summit or deepest hid vale,  
Give a refuge, no sorrow or sin can assail?  
No, no, there's no home,  
There's no home on earth, the soul has no home.

Shall it leave the earth and soar to the sky,  
And seek for a home in the mansions on high?  
In the bright realms of bliss will a dwelling be given,  
And the soul find a home in the glory of Heaven,  
Yes, yes, there's a home,  
There's a home in high Heaven, the soul has a home:

O holy and sweet its rest shall be there,  
Free forever from sin and sorrow and care,  
And the loud hallelujahs of angels shall rise,  
To welcome the soul to its home in the skies.  
Home, home of the soul,  
The bosom of God is the home of the soul.

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, NOVEMBER 28, 1834.

**WILBERFORCE'S FAMILY PRAYERS.**—We have received a copy of the “Family Prayers of the late William Wilberforce, Esq.” from the publishers, Swords, Stafford & Co. New York. To say nothing of the very neat style in which this little work is given to the world, the name of the author is enough to ensure its circulation. Who would not wish to see and possess any thing from the pen of such an accomplished mind and sweet and lovely heart as Wilberforce possessed; but especially on the subject of religion? It is in direct communion with God that the Christian character is formed; who then would not desire to learn, how the spirit of that eminent servant of God and man breathed, when approaching the mercy-seat? But what should the reader look for? Elevated flights of imagination—splendid diction—profound theology—some indescribable spirituality of mind? His search will be altogether vain, even as it should be. The first three qualities would be out of place; it is not in the presence of the infinite mind, that man should attempt to display his mental greatness; and as regards the last, it is well always to bear in mind, that the spirituality of a prayer depends chiefly on the frame of mind in which its petitions are presented. Spiritual things are spiritually discerned. The perception of this kind of excellence, and the amount of benefit received from it, are, for the most part, “according to our faith.” All human souls are frail and sinful and dependent in themselves, as regards God; and as regards his creature, endowed with capacities for sympathy and love. All alike therefore need substantially the same forms of adoration, praise, confession, prayer, intercession; and the superiority of one act of worship over another,—of Wilberforce's over those of other men, is not so much in the outward form as the inward spirit. Many might write such offices as these: not many have the “spirit of grace and supplication” which rested on the author.

But we ought to add, that this little volume is edited by the author's son, the Rev. Robert Isaac Wilberforce, vicar of East Farleigh, (Eng.); and that he has prefaced it with some remarks on the importance of Family Prayer, and the utility of the excuses offered for the neglect of it. His remarks apply to all, but especially to those who like Wilberforce, move in the higher walks of life. If these pages should fall under the eye of any such, we recommend to their consideration the following extracts, together with the example of that eminent philanthropist, who, though “diligent in business,” was ever “fervent in spirit.”

“The first thing which is said by these persons, is that the tone and feeling of ordinary life are inconsistent with that state of mind with which we should approach the throne of the Almighty. Conversation, they allege, especially between those not intimately acquainted, and the solemn offices of prayer and praise, seem to require such a different atmosphere, that to pass from the chilliness of one to the warmth of the other is a painful transition. A certain time is needed before the mind can acclimate itself to its new state. The awful labors of devotion must not be entered upon unprepared.

“To this, in some cases, it is added, that the ha-

bits and hours of modern life are inconsistent with that decent regularity which befits a religious service.

“Of this last difficulty it may be said that, even if it should occasionally stand in the way of family worship in the evening, it need never prevent its morning celebration. But on this subject it is the less important to speak, because as it is obvious that objections may always be made against this or any other good custom, so it is certain, that when the duty is duly felt, it will be easy to obviate such incidental difficulties.

“The general objection, which has been stated, is of a more serious kind. Its principle is more deeply rooted in the corrupt nature of our social system.—So far indeed as it is felt by devout men, it may be sufficiently obviated by the perusal of some of the sublime yet calming words of Scripture, or by a few moments of such quiet thought as the hallowed wisdom of our ancient ritual prescribed for the priest, just entering on his lofty ministrations. But its influence is more widely extended. It is the result of a conviction which is secretly acted upon without being openly professed. Men of decent exterior can scarcely bring themselves to avow, that the habitual worldliness of their thoughts and wishes makes it impossible for them to produce a sabbatical spirit amidst the labors of the week. Yet it is in reality because their hearts are overcharged with the cares of this life, that they are unable to keep alive the recollection of eternal things. What is this but a confirmation of the ancient saying that prayer and sin cannot go together; because either men's prayers will make them leave off sinning, or their sins will force them to desist from praying? Is not this exactly what happens when, because the ordinary state of men's minds is inconsistent with devotion, therefore they forego, not their frivolous and worldly pursuits, but the opportunity of intercourse with heaven? It is no new discovery, certainly, that we cannot serve God and mammon: and can we doubt to which service men devote themselves, when because they live according to the course of this world, therefore the command to live in the spirit of prayer is neglected? (1 Thess. v. 17.) we are told in Scripture (1 Tim. ii. 8.) that the habit of devotion is inseparable from a Christian life. It is answered, that men's habits, words, and thoughts, make such a state impossible.—Do we acknowledge the things incompatible, and can we hesitate which we should abandon? It can be no question, at all events, with those who remember what their baptismal vow bound them to renounce; and to what is pledged them to adhere.

“It is not necessary, as some may imagine, that men should seclude themselves from the duties of life in order to pay to God that honor which is due.—That a man may be engaged in the hottest throng of worldly business, and yet retain a continual sense of higher things, and continual preparation for holy duties, is a fact which, as God's word would prepare us to expect it, so the experience of life happily confirms.

“There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of th' everlasting chime;  
Who carry music in their heart,  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet,  
Because their secret souls a holy train repeat.

“That the habit of family devotion is not inconsistent with the most zealous and unremitting discharge of public duty, is evinced by the example which the author of the following prayers afforded.\* His singular union, indeed, of private religion and public usefulness may in great measure be attributed to that state of mind of which this custom was at once a cause and a consequence. The Grecian colonists, whose more polished manners, and the simplicity of whose native speech, were endangered through the

\* The value of his example in this particular appears from a circumstance which, now that both parties concerned are removed from this passing scene, there seems no impropriety in mentioning. One of his most distinguished political contemporaries, a person advanced in years, and whose habits therefore might be supposed inflexible, after he had long considered that domestic worship, however laudable in itself, was not to be expected from men engaged in the busy round of public avocations, was yet led, by witnessing its effect in my father's family, to introduce it in his own.

contaminations of barbarian intercourse, by assembling at stated seasons to confess their degeneracy, and revive the thought of purer times, retained as well the language which was their common bond, as the superiority which was the birthright of their race. Amidst the increasing turmoil of our days, the custom of daily worship may be looked to by Christians for a similar result. It has been shown, indeed, that this practice comes commended by the experience of former times. But if it were needed in a period of quiet and repose, how much more amidst the agitation by which our cities are now convulsed, and which shakes even the villages of our land! In tranquil days the disciples were comforted by the presence of Christ; but it was amidst the waves of Gennesaret that they learned to appreciate that power, which could hush the stormy elements into rest. It was when neither sun nor stars for many days appeared, and no small tempest lay upon him, that the captive apostle could be of good cheer, because there was with him the angel of that God whose he was and whom he served.”

## MISSIONARY.

From the New-York Observer.

LATEST AND HIGHLY INTERESTING TRACT NEWS FROM CHINA.

The following most interesting letter is just received by the Secretary of the American Tract Society, giving a history of six days' Tract distribution in the interior of China by LEANG AFA, the Chinese Evangelist. With such appeals, reiterated in the hearing of the Churches, shall it be questionable whether the Society are to succeed in their proposed effort to raise, the present year, \$30,000 for Tracts in foreign and pagan lands?—And yet nearly \$25,000 remains to be raised before April 15, when the Society's year closes.—Will the Churches present to the Lord their good wishes and their prayers only? Shall not the funds be raised, and remitted? Will any Minister or Christian excuse himself? Will any postpone their efforts, when the year will expire within a little more than five months?

Canton, April 14th, 1834.

MY DEAR BROTHER,—An experiment of the most interesting description is now making in this part of China. A gratuitous distribution of books on certain occasions to a limited extent, has long been practised in this country; but never, until very recently, have Christian books been liberally circulated here without money and without price. Only a few days ago, (the 23d ult.) on his return from his fifth voyage along the coast, Mr. GUTZLAF assured us that the demand for books in the places he had visited was greater than it had ever been before. With equal eagerness are Christian books sought for in this neighborhood, as you will see by some brief extracts which I subjoin from an account of a visit to Chaou-king-foo by the Evangelist LEANG AFA. He took with him 7,500 copies of the Scripture Lessons: each copy is divided into five volumes, which are of the common size of Chinese books. These 7,500 volumes were printed at the expense of your Society, as *Scripture Tracts*. Besides these, Afa had with him a few copies of the New Testament, and about 3,000 small Tracts, two-thirds of which were single sheet Tracts; these latter—Testaments and Tracts—were furnished him by Mr. Morrison, the son of Dr. M.

Chaou king-foo, or the department of which Chaou-king is the capital, is situated 50 or 60 miles due west from Canton, on the banks of the river which flows by this city. The department of Chaou-king, (which in extent of territory is similar to a country,) is populous, containing, probably, a million and a half, or two millions of inhabitants; it is divided into thirteen keens, or districts which are similar to large townships. It was from these districts that the young literati were assembled at Chaou-king for examination, which formed the occasion of Afa's going thither for the purpose of distributing books. He embarked in a boat on Saturday the 22d ult. and arrived at Chaou-king on the morning of the 26th and went immediately about his work which he continued



for six successive days. He was accompanied and assisted by a young man, a fellow-laborer. A few of his books were given away in private, but the greater part of them were distributed in the most public manner; I will subjoin the number which he thus circulated each day, making no distinction between a volume and the small sheet Tracts but counting each as one Tract.

On the first day, 1813 were distributed; "and when this was done," says he, "a great many of the literati received them with joy. And many, fearing that they would be all distributed before they could obtain copies, rushed forward with violence to seize the books; and when they had obtained them, their joy was excessive; they highly extolled our conduct in distributing so many books among the people, and said we were surely among those who revered the gods and loved virtue."

On the second day, 3731 were distributed.—"When the students knew that we had books in our boat for distribution," says Afa, "they came with many other persons in order to receive them. I had great pleasure in supplying them with copies of the different kinds of books; I gave the most to those from Kwang-si, and to those from the department of Ting-chow, (adjoining Chaouking on the west:) all these persons received the books with extreme gladness and thankfulness.—There were some who presented money desiring to purchase copies of all the different books: and there were others who strove to obtain several tens of copies."

On the third day, 2,752 were distributed.—"The literati, and merchants, and other people from the boats far and near, came to obtain the books. And there were some who wished to know what doctrines they contained: I told them that they were chiefly selections from the *True Classic* the Holy Book, (the Scriptures,) and contained doctrines in the highest degree important to men; advising them first of all, to adore the great Lord of heaven and earth, and then to believe in the Saviour of the world, in order to obtain the salvation of their souls. There were others who did not ask what the books contained, but grasped them and went away."

#### *Chinese preaching—or Leang Afa explaining Christian Doctrine.*

"In the afternoon of this day, there was one man came whose surname was Tsae, and wished me to explain to him the content of the books.—I then discoursed to him in order, concerning the doctrines of the heavenly kingdom. I began by speaking to him of God, the creator and ruler of heaven, earth, and all things,—who controls, protects, and nourishes all men throughout the whole world. While I was talking to him about these things several persons came on board our boat to hear what I was saying. Tsae having now listened for a considerable time, said that he knew that this religion was very excellent; but now as a number of persons had come to discuss its merits, he requested that they might hear more concerning the origin of this mysterious doctrine. I then told them that it was given by revelation from God, and was originally confirmed to Joo-te-ah (Jude-ah:) and that because the people of that nation would not preserve and obey it, and with singleness of heart reverence and worship the great Lord of heaven and earth, but rebelled against him, and paid their adorations to every kind of idols, he dispersed the people of that country, and spread abroad this doctrine to other nations. We who believe this true religion, assist each other in printing and distributing these books in order to persuade men to believe the truth, and to escape misery and obtain happiness. I entreat you to read and meditate on these books with carefulness, then you will gain some knowledge of their profound doctrines, but otherwise you will not be able to understand them. While Tsae and the others were listening attentively to my words, and seeing a great number of persons on the shore looking and trying to hear what was said, and fearing at the same time that a multitude would collect and so create disturbance. Tsae said to me that this religion was very good, but that he feared so many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed."

#### *Conversation with four Students.*

On the fourth day 1,200 were circulated. "After these were distributed," says Afa, "four students came to converse with me on the subject

of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures concerning the great Lord of heaven and earth, the soul, the judgment, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Buddhists were false; and I told them that men were required to believe the holy Scriptures, and that they would obtain happiness and escape misery. When the men heard these things, they commended us for propagating this good and true religion. The conversation being now ended, at their request I supplied them with copies of all the books, which they received with joy; and after expressing their thanks, took leave and went away. At four o'clock on the same afternoon, a military officer sent one of his servants to ask for a set of the books, and I gave to him also a copy of each."

#### *Failure of Books.*

On the fifth day 1,000 were distributed, and 550 on the sixth day, "During this last day," he says, "a greater number of persons came for books than on any of the preceding days; BUT, ALAS! THE BOOKS WERE WANTING; all that we brought with us had been distributed. Had we many thousands of copies, they might all be distributed at one of the examinations."

Early the next morning, April 1st, Afa and his friend left Chaouking, and arrived here in the evening of the next day, rejoicing in the good success which the Lord gave them in publishing abroad his Gospel. This success greatly encourages us, as it will you and all those who are engaged in the promulgation of the Gospel. We felt considerable anxiety for Afa during his absence, and daily interceded in his behalf before God.

Yours, in Christian love,

E. C. BRIDGMAN.

From the Protestant Episcopalian.  
SOUTH AFRICA.

[CONCLUDED.]

Various other stations have since been successfully occupied but their particular history would require more time than can at present be devoted to this branch of our subject. Let it suffice to remark that the Moravian brethren have numerous congregations within the bounds of the colony—that the London Missionary Society has 14 stations within the same limits, and 8 stations without the boundaries, and that various Missionaries are labouring among the remote tribes who inhabit the country north of the Gariep or Orange River.

What are their situations and prospects, may be gathered from the following extract.

"Having now visited (says Thompson) nearly the whole of the Missionary stations in South Africa, it may not be improper to express in a few words the opinion I have formed regarding them.

"The usual objections against them are that the generality of the Missionaries are a fanatical class of men, more earnest to inculcate the peculiar dogmas of their various sects, than to instruct the barbarous tribes in the arts of civilization; that most of them are vulgar and uninformed—many injudicious—some of them immoral: and finally, that their exertions, whether to civilize or christianize the natives, have not hitherto been followed by any commensurate results.

Now my observations have led me to form a very different conclusion. It is no doubt true that the Missionaries labouring among the tribes in the interior, are generally persons of limited education, most of them having originally been common mechanics; but it seems very doubtful whether men of more refined and cultivated minds would be better adapted to meet the plain capacities of unintellectual barbarians, and were such teachers ever so preferable, where could they be procured? On the whole, the Missionaries I have been acquainted with in South Africa appear to me generally well adapted for such service. Most of them are men of good plain understandings and industrious habits, zealously interested in the success of their labours, cordially attached to the natives, and willing to encounter for their improvement, toil, danger and privation. Indiscreet, indolent, and immoral men, may occasionally have been found among them, but such unfavourable exceptions are rare—while among them many persons of superior ability and even science are to be found: and I may safely affirm that at every Missionary station I have visited, instruction in the arts of civilized life and in the

knowledge of pure and practical religion go hand in hand.

"It is true that among the wilder tribes of Bushmen and Korannas, the progress of the Missions has hitherto been exceedingly slow and circumscribed. But persons who have visited these tribes, and are best able to appreciate the difficulties to be surmounted in instructing and civilizing them, will be far more disposed to admire the fortitude, patience and perseverance of the Missionaries, than to speak of them with contempt and contumely. These devoted men are found in the remotest deserts, accompanying the wild and wandering savages from place to place, destitute of almost every comfort, and at times without even the necessities of life. Some of them have without murmuring spent their whole lives in this service.

"Let those who consider Missions as idle or unavailing, visit Greadenthal Betheldor Theophilis—the Caffer stations—Griqua town, &c. &c. and let them view what has been effected at these institutions, for tribes of the natives, oppressed, neglected, or despised by every other class of men of christian names. \* \* \* For my own part utterly unconnected as I am with Missionaries, or Missionary societies of any description, I cannot in candour and justice withhold from them my humble meed of applause for their labours in South Africa. They have without question been in this country not only the devoted teachers of our holy religion to the heathen tribes, but also the indefatigable pioneers of discovery and civilization. Nor is their character unappreciated by the natives. Averse as they still are in many places to receive a religion, the doctrines of which are too pure and benevolent to be congenial to hearts depraved by selfish and vindictive passions, they are yet every where friendly to the Missionaries, eagerly invite them to reside in their territories, and consult them in all their emergencies. (Thompson, vol. 2, page 91.)

Such is the testimony of one who has visited the various stations in South Africa—not a Missionary, nor connected with Missions, but simply a man of business who was sent to examine into the commercial capabilities of the several regions.

The correctness of his opinions, you have seen proved to a certain extent, from the testimony of Barrow and Burchell, who described the immense improvement effected by the Moravian brethren. Another instance now presents itself worthy of particular notice.

Some years since, Africanus, a runaway slave, collected together a band of thieves and murderers and almost depopulated the land of the Namaquas. Their cattle were driven off, their houses burned and those of the owners who fell into his hands, most cruelly murdered. To the den of this savage one of the missionaries resolved to penetrate though obviously at the imminent risk of his life. He did so—and by his piety and discretion contrived to interest the savage in his behalf, and finally succeeded in converting him to Christianity! The result was, that from a scourge he became a sober and exemplary character, the friend and protector of those whom he had formerly robbed and persecuted.

The disinterested devotion of some of those who are now labouring in the cause will appear from the following notice:—"Mr. Melville formerly held an easy and respectable situation under government at Cape Town, as inspector of public buildings, and with an income of 7000 rix dollars per annum. But being a religious man and zealous for the civilization and conversion of the heathen, he applied to government for his present appointment, and voluntarily resigned his lucrative situation, with the benevolent purpose of promoting Missionary operations, (Thompson, 146.) his present support is exactly one seventh of that which he formerly enjoyed."

Burchell, the botanical traveller, to whom reference has already been made, describes many of the regions in Southern Africa as possessing soils of prodigious fertility, which only require some process of irrigation to render them highly productive. He says that a few days after rain, tracts which before seemed utterly waste and barren, will be completely covered with shrubs and flowers, so that the country as far as the eye can reach presents the appearance of a splendid carpet of the richest hues—this together with the great dryness of the air which has there been found extremely conducive to health, has pointed out this land to the emigrant, and consequently there is yearly witnessed the arrival of Europeans who push out further and further into the wilderness.



Hence it seems highly probable that the land will be Christianized by the mere outspreading of civilized man; for while the savage hordes are wasting away by war and famine, civilized man seems constantly to increase. Now in this point of view the labours of the Missionary seems highly beneficial. He is the pioneer of civilization, and by the influence of his instructions, may be expected to prepare the savage tribes to incorporate themselves with their civilized brethren, so that instead of being driven back and rooted out by a mighty tide which they cannot resist, and will not join, they will form a part of the flood, and still retain possession of the land of their fathers.

I have consulted the works of almost every traveller who has visited this region, and though I find some difference of opinion as to the final success of Missionary labours, there seems little or no diversity as to facts. The congregation formed among the Hottentots, are universally described as large and orderly, and no one denies but that these degraded people have been wonderfully reclaimed and improved. After leaving the boundaries of the Colony, the traveller passes through a wild and uninhabited region. Day after day he travels out amid the solitudes of nature—occasionally a wandering tribe of savages, with their *giraffes of famine* (as the belts they bind around their waists to deaden the gnawings of hunger are expressively called) cross his path in wretched destitution, but most frequently no moving object meets his eye save the bounding antelope, or the swift footed ostrich: at night his watch fire is lighted, and as he sits by its friendly blaze, he hears the cry of wild beasts who are scared by its light from approaching his place of rest. But at last the scene is changed! He sees before him the marks of human industry: a humble dwelling surrounded by cultivated fields, the huts of natives and the inclosures for cattle, arise before his view, he meets the Hottentot or Caffre driving his herd, and finds him decently clothed and apparently supplied with abundance of wholesome food. Yet these are the very same race with those whom he before met houseless, famishing and wretched! and what has made the distinction? The labour of the Missionary. He finds some humble servant of God dwelling with these degraded heathens; by his ministry they have been reclaimed from their immorality and wretchedness, and the faithful steward feels himself repaid by the results, for the life of labor and seclusion which his station has demanded.

This is no picture of the fancy—it is but expressing in a few words what those who visited this region have already described at large in their travels, and how fair a picture does it present of the influence of *Gospel Truth*! It should make the Christian rejoice in faith, and cause the sceptic to review his creed—for surely *no man can do these things except God be with him!* H. M.

## RELIGIOUS.

### DEATH SCENE.—JOHN RANDOLPH—REMORSE.

The Christian Watchman publishes the following letter from a friend now in Philadelphia, dated Oct. 20, 1834.

I spent an evening not long since, in company with the celebrated Dr. —, who was the medical attendant of John Randolph, of Roanoke, at the time of his decease in this city. Among many deeply interesting anecdotes, he related the following, which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. — was sitting by the table, and his man John, (Juba was left in Roanoke) sitting by the bed, in perfect silence, when he closed his eyes, and for a few moments seemed, by his hard breathing to be asleep. But as the sequel proved it was the intense working of his mind. Opening his keen eyes upon the doctor, he said, sharply, “*remorse*”—soon afterwards more emphatically, “*REMORSE*”—presently at the top of his strength, he cried out, “*REMORSE*.” He then added, “*Let me see the word.*” The doctor not comprehending his desire, made no reply. Randolph then said to him with great energy, “*Let me see the word. Show me it in a Dictionary.*” The Dr. looked round and told him he believed there was none in the room. “*Write it then,*” said Randolph. The Dr. perceived one of Randolph’s engraved cards lying on the table, asked if he should write it on that.—“*Nothing more proper.*” was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it and holding it up to his eyes with great earnestness,

seemed much agitated. After a few seconds, he handed back the card, saying, “*Write it on the other side.*” The Dr. did so, in larger letters. He took it again, and after gazing earnestly upon it a few seconds returned it, and said, “*Lend John your pencil, and let him put a stroke under it.*” The black man took the pencil and did so, leaving it on the table. “*Ah!*” said the dying man, “*Remorse, you don’t know what it means! you don’t know what it means.*” But added presently, “*I cast myself on the Lord Jesus Christ for mercy.*”

Dr. — then showed me the identical card.—On one side there was written “*John Randolph of Roanoke,—Remorse,*” and on the other side, “*Remorse.*” You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulness of postponing to a dying hour the business of a life time.

### ANECDOTES OF PREACHING.

From an article in the British Magazine, entitled “*the Ancient and Modern Pulpit compared.*”

No one can keep up a profitable attention for more than an hour; and the primitive preachers seldom exceeded that time. Some of Augustin’s sermons might be read in about ten minutes. It is true that often, in one assembly two or three sermons were delivered. When more than one bishop was present, each addressed the congregation in turn. But it is probable that their discourses, when such was the case, were much abbreviated; and if they were not, the people took the law into their own hands, for we read many complaints of persons who would leave the congregation as soon as they had as much as they considered profitable. It was not to be expected that they could continue to listen to any discourses of an unreasonable length, for the custom in most places was the reverse of what prevails with us—the preacher sat, and the people stood.

If it were always the custom for the people to stand, one would imagine that it might prevent that occasional spirit of slumber from stealing over the congregation, to which they are now sometimes the victims. But such is the weakness of human nature that we find Augustin recommending the introduction of seats, since from weariness of standing, some persons were wont to grow remiss in their attention.

In the African church, it was customary for the people to repeat after the preacher any text he might quote from Scripture. This was a good method of making persons acquainted with their Bible while the response, compared to the roaring of the sea, would naturally bring back the attention of the wanderer. The practice of the preacher’s sitting when he delivered his sermon, must have been attended with one good effect, especially on the fervid feelings of the eastern Christian; it gave a sober turn to their discourse, and prevented their becoming theatrical in their action. Any appearance of approaching to the eloquence of the theatre was carefully eschewed. The eloquence of the pulpit was always that of a pastor addressing his flock—not sporting an oration, but teaching them their duty. What would render some check of this sort the more necessary was, that it was usual for the people to express by shouts, as in a theatre, their approbation or disapprobation of the speaker. This custom has prevailed in England ever since the Reformation; but well is it, for the peace of our churches that it has been discontinued.

Both Chrysostom and Augustin seem to have felt some occasional misgivings as to the propriety of this custom, and yet they were evidently sometimes gratified not a little by the compliments which were paid them. Chrysostom was saluted, not only with shouts but with waving of handkerchiefs and plumes. It is curious to observe how doubtful he felt whether the satisfaction he experienced on these occasions was justifiable.—“*Believe me,*” said he, “*for I would not otherwise say it when I raise applause in preaching, I am then subject to human infirmity, (for why should not a man confess the truth?) I am then ravished and highly pleased. But when I go home and consider that my applauders are gone away without fruit, though they might have otherwise, I weep and wail, and lament that they perish in their acclamations and praises, and that I have preached all in vain. What profit is there in my labours, if my hearers reap no fruit from my words? I have often thought of making it a law to forbid such acclamations and to persuade you to hear in silence.*”

The ancient preachers, like the ancient orators,

were accustomed to collect their topics before mounting the pulpit, and for the most part to trust for words to their natural powers. In most churches we read that there were short-hand writers, who were sometimes appointed by the preacher himself. By these the sermons were taken down, and afterwards reduced, by the author to their present state. We read of Origen, that he would permit no such notes to be taken till he was sixty years of age.

### THE BENEFIT OF RELIGIOUS NEWSPAPERS AND THE WAY TO INCREASE IT.

Receiving and reading the religious newspapers once a week, will be to the Christian like taking a small voyage round the world. He will know what is doing, what is to be done, what he ought to do, and can do for Christ’s kingdom.—He will learn what his own spiritual state is, and that of the Church to which he is attached; and have weekly many new subjects for thought, for conversation and prayer. If his neighbour comes to see him, he will have something else than crops and politics to talk about. And when he goes to Church, he will be ready for conversation on some proper subject, and perhaps he may have his paper in his pocket, and may read something appropriate to the day, while they are waiting for the first or second service. He will begin to elevate the Sabbath in his vicinity, at the Church, as well as the tone of Christian intercession in his society, and his wife and family will partake of his spirit. The minds of the whole family will be set to work, and they will presently begin to give. You understand me. I will proceed no further. It is most desirable that every member of our communion be a subscriber to some good religious journal for his own good, and that of the Church.—Many say, “*I can’t afford it.*”—The only reply, in ninety-nine cases in a hundred, to be made to their excuse is, the word “*can’t*” in this connexion means “*won’t*.” Again—“*I have no time to read them.*” You do not know, you have none to read. And again—“*I cannot get my papers regularly from the office.*” Why? One reason is, you do not send regularly; and another reason is, you do not pay regularly for them.

Ministers have their duties to perform in this matter. 1. I would say wake up and take the papers yourselves. 2. Tell your people, and preach to them of these things, and get them to subscribe. 3. Write pieces for the papers yourselves, and let the pieces be local, so as to interest your people. Write of the state of the Church, &c. Very respectfully, your friend and constant reader,

A LOW COUNTRYMAN.

### SEA-SIDE MUSING.

Let him go to the sea-shore and get wisdom.” Ay—he can learn wisdom here, if his heart is ever susceptible of its holy teaching. The beautiful, expansive and mighty ocean? What an ennobling sight?—Its robe of blue spreading abroad from the rocky shore on which I stand—out, out in the distance, till it is lost where the horizon commingles with its foaming waters and where its roar has ceased to come upon my ear. I see upon its dark bosom, beyond where those hoary islands repose, the white sail of the mariner bearing its course away from the peaceful shore, and directed by him who has committed himself to the mercy of the winds and waves, in search of other climes.

It is an imposing scene! How the fluctuating waves follow onwards—each succeeded by another, and both in a moment after lost in the immeasurable mass of waters! Emblems of man—rising with the wave of time, for a moment on the broad bosom of eternity—and then swallowed up and gone! Emblem too, of Him “*who hath measured its waters in his hand,*” and who hath said, “*‘Hither shalt thou come and no farther, and here shalt thy proud waves be stayed!’*” Faint emblem of his own eternity. Living and abiding in his own strength and might during the mutation of ages, its billows still upheaving amidst the raging of the tempest—or moving onward in slow and sullen majesty, when the winds have died away and all is peace again.

Frail man, hast thou a heart—then meditate—  
Be silent—wonder and adore!

“*Give me,*” said an infidel, to a distinguished French divine, “*your principles, and I will be a better man than yourself.*”

“*Begin,*” replied the the believer, “*with being a better man, and you will soon have my principles.*”

The promise of our gracious Redeemer har-



honizes with this sentiment: If any man will do his will, he shall know of the doctrine whether it is of God.

Translated for the Gambier Observer.

## THE FEAR OF GOD.

THE TRUE REMEDY AGAINST THE FEAR OF THE CHOLERA AND EVERY OTHER CALAMITY.—*A sermon preached at a public fast-day in Germany on the 30th of October, 1831 by the Rev. J. C. G. L. Krafft, Pastor and Professor of the University of Erlangen.*

In the present day we hear so much of "fear" and "being afraid," that it seems very proper, to define accurately and explain clearly according to the Scripture and experience, the origin and objects as well as the effects of human fear.—In the primitive state of man, when he yet bore the divine image and stood to his Maker in the familiar relationship of a child, there could undoubtedly exist no other fear, than one, that harmonized perfectly with that blessed state, namely a childlike fear. But as soon as our first parents, setting aside this childish fear, transgressed the law of God, and ate of the fruit of the forbidden tree, we are informed they got another kind of fear, and as if not expecting any good from God, they hid themselves and denied moreover falsely to God and to themselves the real origin of their fear.—"I heard thy voice in the garden," said Adam, "and I was afraid, because I was naked; and I hid myself." Experience teaches, that both this distrustful fear and the aversion to confess the true and real origin, has been inherited by all men. And the holy Scriptures teach us plainly, that this fear, as well as every other evil, only the fruit and consequence of sin; which is confirmed by the fact, that in the same degree, as a man returns into his original relationship to God by a new creation in Christ Jesus, by a genuine conversion, he will become free from that inherited slavish fear of God, and of the evils of life. If you enquire about the particular objects of human fear, you will see at once their name is legion. As many as evils and sufferings and diseases, together with death, sin has brought into the world, so manifold are the objects, which keep the poor unconverted heart of man in fear and trembling at their approach. But the uppermost seat in the human heart is undoubtedly occupied by the fear of death. There ever have been and still are examples of men, who bid defiance to this fear with an almost incredible temerity and stupidity, yet this proves nothing against the general truth. Blood only can atone for blood, and all that a man has, he will give for his life. Death is a serious matter for every man, and we have indeed cause to be afraid of it, since it brings us to a judgment, the sentence of which stands unrevoked for ever. Lastly, as regards its effects, the fear of the guilty human heart is a destroyer of all peace and joy. If he be not cured of it in the right manner, as pointed out in the word of God, poor man is like a sailor in a fragile bark, without rudder and compass, tossed about on the unruly sea between cliffs and sand banks. Let us then hear the instruction, which the work of God gives upon this subject; here we may find some direction, how to get rid of this enemy, here we may experience the power of God, which overcomes this giant by laying him under the feet of the lamb, that has borne the wages of sin for us.

And wilt Thou, O God, bless our meditation upon Thy word, that we may learn that fear and wisdom, which it pleases in Thy eyes, that we may learn to fear Thee alone, and beside Thee nothing—that we may draw off our confidence from all creatures and put our trust only in thee. Ground and confirm us in repentance and faith, and sanctify us, by the power of Thy word and Holy Spirit, so that the old man with his cares as well as his lusts may die more and more from day to day and that we may offer ourselves a living sacrifice to the honor of Thy name and to the edification of our neighbor, through Thy Son our Lord, who in unity of the spirit liveth and ruleth with Thee in a world without end. Amen.

Text. Luke. xii. 4. 5.

"And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do. But will forewarn you, whom ye shall fear; fear him, which, after he has killed, hath power to cast into hell; yea, I say unto you, fear him."

Since sin has destroyed man and perverted the original divine order of things, every thing can be learned right and the divine order be restored only by the destruction of sin. By setting aside the fear of God, man has become a prey to the fear of death and every evil. To return to the fear of God is the only true way to be redeemed from every other fear. It is this truth which the Saviour impresses in the

words of our text on his friends by a two fold exhortation, viz: to fear God above all, but besides Him to fear no man and no evil. He addressed this exhortation to his first disciples, who were exposed to persecution in the work of their calling, preaching his name and gospel at all places among Jews and Gentiles. But the instruction contained in it is of an import binding upon all and may be applied to the fear of threatening evils of every kind. May He bless our meditation upon this subject to the glory of his name and to the salvation of our souls.

I. First, let us hear whom we ought justly to fear above all. The sense of fear in general is unknown to none of us. We fear an evil, and such as can inflict it upon us, in the same degree, as the evil appears great, and its possibility or probability, that it may or will befall us, presents itself to us; and the greater the evil, and the more evident and nearer the danger is, the more painful regularly is the sense of fear and the zeal in using the means, which are in our hands to prevent it.—What is it then to fear God? We fear him as we hear in our text, when with believing conviction we acknowledge Him to be the Almighty and the Just, who not only has power, to let us become unspeakably miserable, who not only is able to destroy us, but who actually will render miserable and destroy those, who do not become obedient to Him. We fear him also, when we fear every thing, that is displeasing to His holy eye, and provokes his judicial indignation against us, when we fear all disobedience and unrighteousness, in short, every sin. The ground, therefore, of our fear of God lies in His power and His justice. His power over us is unlimited. Who can protect us against His arm, when he raises it against us? Here on earth already He can make us feel it, when He is against us. He smites with what He pleaseth, with war, famine, pestilence and death, every thing is at His command. He needs only to nod and the forces of material nature are changed into rods of His avenging arm; and who can escape this arm or hide himself before His wrath? God himself describes his power through the prophet Amos, thus: "Though sinners dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Amos ix: 2, 3. And as over all places, so the divine power extends over all times. Every evil that men can inflict upon us, robbery, banishment, condemnation, imprisonment and tortures, end with death. From the moment of death no man has any more power to harm or pain us. The corpse feels no more cutting or burning, and who can touch the departed soul? But the divine power, we do not escape by death. He can deliver the departed soul into the pains of tribulation and anguish and extreme torment. And He can raise the body and cast it together with the soul into Hell fire. "I will forewarn you," says therefore Jesus, "whom ye shall fear. Fear Him, who, after he has killed, has power to cast into hell, yea, I say unto you, fear him!"

Were we, however, sure, that He never would use his power to this effect, we might still be secure and careless. But mark, it is His will, to use actually this power to this effect, it is his will to manifest it to the destruction of those who fear Him not. This is true, and certain, as that God is just, and the Judge of the whole world. This truth stands written in the conscience of every man, and has therefore been not unknown to the heathen, but the word of God testifies it in both covenants by terrible threatenings against the disobedient and despisers. It denounces indignation and wrath, tribulation and anguish upon every soul of man, that doeth evil; and declares that it is dreadful to fall into the hands of the living God. It tells us, that a day is coming, in which He will reward every one according to his works without respect of persons. It tells us, that on that day he will pronounce the sentence of damnation upon all those, who have not become obedient in this life to His word, the gospel of our Lord Jesus Christ. It tells us with the utmost definiteness and clearness, that out of this damnation there is no escape. Our Saviour says the condemned shall go into everlasting pain. Their worm shall not die and their fire shall not be quenched. It stands written, that the smoke of their torment shall ascend for ever and ever. This is the lake of fire, the Gehenna, out of which there is no escape according to the Scripture, and of this real hell Jesus speaks in the words of our text.

Jesus, the mouth of truth, sets no frightening phantom before us, where nothing is to be feared. When he says, "I will forewarn you whom you shall fear," and adds, "yea, I say unto you, fear him!" Here

truly there is enough to fear. We may rest assured that his threatenings are as true as his promises, and that compared to the fate of being by God cast into hell fire, every persecution or torment even to death inflicted by man, and every other transitory, bodily pain and agony, the plague and Cholera with their short anguish, is a trifle scarcely worthy to be mentioned, a mere nothing.

This is the fear with which we ought to fear God, and with which none fears Him too greatly, too much, the fear which teaches us, as in the sight of the All-seeing, to shun all secret sin and impurity, as Joseph did, the fear which teaches us to abhor and combat all uncleanness and unrighteousness not only in works and words, but also in thoughts and desires; and to live and act as in the sight of Him, before whose eye every thing even the most secret motions in the recesses of our soul, lie open and naked. The Scripture, therefore, is wont to denominate piety and a holy walk the fear of God, because it is the root, which produces such fruit, "the fear of the Lord is to hate evil." (Prov. viii. 13.)

(To be Continued.)

## THE COUNTRY BURIAL GROUND.

As yet nothing was said, and in that pause I looked around me, over the sweet burial ground.

Each tombstone and grave over which I had often walked in boyhood, arose in my memory, as I looked steadfastly upon their long forgotten inscriptions; and many had since then been erected. The whole character of the place was still simple and unostentatious; but from the abodes of the dead, I could see that there had been an improvement in the condition of the living. There was a taste visible in their decorations, not without much of native feeling, and occasionally something even of native grace. If there was any other inscription than the name and age of the poor inhabitants below, it was in general some short text of Scripture; for it is most pleasant and soothing to the pious mind, when bereaved of friends, to commemorate them on earth by some touching expression taken from that Book, which reveals to them a life in Heaven.

There is a sort of graduation, a scale of forgetfulness, in a country church yard, where the processes of nature are suffered to go on over the green place of burial, that is extremely affecting in the contemplation. The soul goes from the grave just covered up, to that which seems scarcely joined together, on and on to those folded and bounded by the undisturbed verdure of many, many unremembered years. It then glides at last into nooks and corners where the ground seems perfectly calm and waveless, utter oblivion having smoothed the earth over the long mouldered bones. Tombstones on which the inscriptions are hidden in green obliteration, or that are mouldering, or falling to a side, are close to others which last week were brushed by the chisel:—constant renovation and constant decay—vain attempts to adhere to memory—and oblivion now baffled and now triumphant, smiling among all the memorials of human affection, as they keep continually crumbling away into the world of undistinguishable dust and ashes.

The church-yard, to the inhabitants of a rural parish, is the place to which, as they grow older, all their thoughts and feelings turn. The young take a look of it every Sabbath-day, not always perhaps a careless look, but carry away from it, unconsciously, many salutary impressions. What is more pleasant than the meeting of a rural congregation in the church-yard before the minister appears? What is there to shudder at in lying down, sooner or later in such a peaceful and sacred place, to be spoken of frequently, on the sabbath among the groups of which we used to be one, and our low burial spot to be visited, at such times as long as there remains on earth, any one to whom our face was dear? To those who mix in the strife and dangers of the world, the place is felt to be uncertain wherein they may finally be at rest. The soldier—the sailor—the traveller—can only see some dim grave dug for him when he dies, in some place obscure—nameless—and unfixed to imagination. All he feels is, that his burial will be—on earth—or in the sea. But the peaceful dwellers, who cultivate their paternal acres, or tilling at least the same small spot of soil, shift only from a cottage on the hill side to one on the plain, still within the bounds of one quiet parish,—they look to lay their bones at last in the burial-place of the kirk in which they were baptized, and with them it almost literally is but a step from the cradle to the grave.—WILSON.



As Christ's resurrection was a declaration of his being the Son of God; so, regeneration is an evidence of interest in the adoption of Children.—Likewise as the resurrection of Christ was by almighty power of God; so, is the regeneration and quickening of a dead sinner. And as Christ's resurrection was the first step to his glorification; so is regeneration, to seeing and entering into the kingdom of God.—GILL.

## ECCLESIASTICAL.

### BISHOP McILVAINE'S CHARGE.

[CONTINUED.]

Such a preacher, as I have endeavored to describe, was in a great measure exemplified in the earlier ministry of the now evangelical Chalmers. His labor was fruitless. It remained so, till (to use his words) he got impressed by the utter alienation of his heart in all its affections and desires from God; it was not till reconciliation to him, became the distinct and prominent object of his ministerial exertions; it was not till he took the scriptural way of laying the method of reconciliation before his people; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's Mediatorship to all who ask it, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplation of his people was turned to these great and essential elements in the business of a soul providing for its interests with God, and the concerns of its eternity, that he ever heard of those changes of character and life, which before he had earnestly and zealously sought after.

Again: A minister, in addition to the features already described, may make a great use in almost every discourse of the name of the Redeemer and occasionally his person or office may be presented with some appropriate prominence, and taught with unexceptionable distinctness; and yet it may be only when the text, according to plain rhetorical propriety, demands this treatment that Christ is thus set forth; and the minister may not very frequently select such texts as would thus constrain him. Passing from one subject to another, their succession may bring him in course, to something involving of necessity a concentrated attention to the Saviour, in some of the great bearings of his work; and then he may be sufficiently explicit and correct; while the spiritually minded hearer, attending upon the whole train of his preaching, will look in vain for such a graceful bending of every discourse towards "the Author and Finisher of our faith;" such a skilful interweaving of all other legitimate topics with those cardinal truths that centre in the cross, as will show at once, however remote the subject from the centre of the gospel system, that it obeys the attraction and shines in the light of Christ.—There is no such habitual passing to and fro between the ruin of man by sin, and his remedy by the Saviour; between the covenant written on stone and working death, and the covenant of grace, written on the heart and working life, as that whatever the preacher teaches, shall have left on it the sign of the cross, and the whole tenor of his work shall proclaim that for him to preach is Christ.

Having thus endeavored to set before you some of those ways by which one's ministry may approach the character of the preaching of Christ, without occupying decidedly and effectually that happy ground, it is time we were attending more directly to the enquiry with which we set out—what is it so to preach that it may justly be said in regard to our habitual ministry that "*we preach Christ crucified!*"

The Gospel is a system of truth and duty; its parts all harmonious and mutually relevant and dependant. It has a centre, luminous, glorious, all controlling, to which all the parts around refer for the light in which they are revealed, and the harmony of their every bearing. You can neither illustrate this system till you have shown its central power and light—nor fully describe its centre without exhibiting the various relations and dependencies of its surrounding system. The centre is Christ. All lines meet in him—all light and life come from him—all truth is dark till he is risen upon the scene. Lesser lights are only to rule the night. It is for the sun to rule the day.

Now what is the best mode of exhibiting this wonderful arrangement of grace, so that he who runs may read? Where will you begin? At the outskirts of the system, taking up first its remoter elements, and reasoning on from one relation to another till you get to Christ? To do this clearly, you must give it the time of many discourses. In some circumstances and after a more direct method has been well employed, it may be well. But supposing a people ignorant in a great measure of the first principles of the Gospel, how can you keep them waiting so long in the dark? They have come to see the King—and however important may seem to you their tardy introduction, every thing seems to them impertinent, till they have been admitted to His presence. You find your hearer as a benighted traveller, afraid to continue his way, lest there be a precipice at his feet. You may present him with a chart of his road, but how will it help him as long as he cannot see? He waits the sunrise. One ray from the sun will serve him better than a thousand maps to be read in the dark. Then, but not till then, will a chart of the country be important.

Astronomers, in teaching the doctrine of the solar system, begin with the sun. They proceed directly to tell what it is, and what it does. This in the first thing to be understood. Nothing in the science can be explained, till this is explained. Let the teacher of the gospel system imitate the example. So I perceive the Apostles began.—In their preaching, I behold no gradual, ceremonious approach from a great distance, like the parallels of a siege, to the one object of their ministry. There was one Personage whom it was the immediate business of their Apostleship to introduce to sinners—"Jesus of Nazareth, the only begotten son of God, full of grace and truth." There was one capital event in his history which it was their immediate business to make known to every creature—*Jesus crucified as a propitiation for the sin of the whole world.* To these, their ministry immediately leaped. Here they always broke ground

first and set up their tower of attack. Just at the point, where their enemies, in malignant triumph, supposed the Gospel had died, with the cross of its entombed founder for its only memorial, his disciples, in the triumph of faith, and lifting up that cross for a banner, made their beginning. Just that which laid the stumbling block to the Jew and seemed such foolishness to Greek, they adopted as the head and front of their preaching; advancing boldly upon both Jew and Greek, like David with his single stone against the contemptuous giant of Gath; glorying in nothing, determined to use nothing, "save Jesus Christ and him crucified." Thus saith St. Paul: "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures." As Moses lifted up the serpent in the wilderness, did they at once lift up Christ on the cross, as an ensign to the people. They could not spare time to be rooting out prejudices, and gradually preparing the minds of the unbelieving Jews and Gentiles for the great subject of Christ's atonement. They knew no way of removing darkness so sure as that of introducing the sun; no way of subduing the enmity of the heart to the gospel so short as that of making men acquainted with the very essence of the gospel. Human device would have said to St. Paul, "Make use o' your philosophy for an introduction to your theology—call science to your aid—shew the fitness of things—impress your audience with a respectful idea of your attainments in the wisdom of the schools; aim at the nerve of Demosthenes—put on the golden robes of Cicero—speak of your Master in his manhood, in his miracles, benevolence and piety; compare his precepts with those of heathen sages; but cast a veil over his ignominious death, and the humiliating plan of salvation through faith in his suffering, till the public mind shall be somewhat inured to the less offensive features of his religion." "No," said St. Paul, "lest the cross of Christ should be made of none effect." There was a declaration of the Master which an Apostle could not misunderstand; *I, if I be lifted up, will draw all men unto me.* In this they read the secret of their success. Lifted up on the cross by his enemies, he had been already. Lifted up in the sight of all people, he was now to be by the ministry of the word. Their principle was, "God giveth the increase," and "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty," that no flesh—(that neither preacher nor convert) should glory in his presence," but that all may feel that it is "Christ Jesus who, of God, is made unto them wisdom and righteousness and sanctification and redemption."

Here then, my brethren, have we our lesson. Our first, as well as last and habitual duty, every where, amidst all prejudices, ignorance and enmity, is to take ground, with all confidence, at the centre of the system, and at once set up the cross. We must exalt Christ in his death—establish its propitiatory character; publish its sufficiency for the whole world. Thus will you begin your message where a sinner begins his hopes and life. To open your negotiation any where else, is but to delay it. But having begun here, what remains? The sun is risen; now see that it remains unclouded, always in full view from the remotest circle of your hearers, so that the weakest and lowest eye may see. Now you must keep up attention to this supreme object, by telling your people all that the scriptures tell you of Christ. Your business is that they may "know Christ and be found in him." Consequently there is nothing revealed as pertaining to him that is not profitable to them; or that you have a right to keep back. You are to make him known in the glory which he had with the Father before the world was. The love of the Father in sending His only begotten Son; and of the Son in coming to be made a curse for us, can be preached only in view of the Son in the self-existence and infinite glory of the Godhead. Ye cannot separate the cross for which he came, from the throne whence he came, without divesting his death of its atoning virtue and his love, of all its wonders. In the same vital connexion is the Incarnation of the Son of God. The mysteries of Bethlehem are closely allied to those of Calvary. To understand how he bore our sorrows, we must learn how he took our nature. You cannot teach his obedience unto the death, without his condescension to be born in the likeness of man. In setting forth the Lamb of God, in his death as a sacrifice, you must also set him forth in his life as an example "without blemish and without spot."—There is too little preaching of "the mind that was in Jesus Christ."—It was his preparation for the sacrifice. It must be ours for all the bliss which that sacrifice has purchased. But the preaching of Christ too often terminates with the events of his crucifixion; as if when the sacrifice was finished, the whole work of redemption were finished—as if to preach him in his resurrection, and ascension, and exaltation, were not as important as to preach him in his humiliation and agony. To show the sinner that his atonement is accepted, you must show that it has been presented at the mercy seat; you must exhibit our great High Priest as having laid aside the garments of sacrifice for those of dignity and glory, and ascended into the holy place on high; "now to appear in the presence of God for us." Intercession must be preached as the crowning act in redemption. But intimately connected with this office of Christ as our interceding Priest, bearing our names upon his breastplate, is that of the great Prophet of his Church, "in whom are hid all the treasures of wisdom and knowledge," and of whom every disciple must learn "the way, the truth and the life." Essential also to the right enforcement of his priestly and prophetic office, is in the exhibition of Christ, "exalted to be a Prince," as well as Saviour, having all power in heaven and earth," claiming supreme dominion in the hearts of his people—able to subdue all enemies under his feet, and make all things work together for good to them that love him. It is Christ reigning as King—"Head over all things to his Church," that sets the seal to all that is precious in his teaching as our Prophet, and all that is availing in his mediation as our Priest,—that clothes our message with authority, as well as with mercy and wisdom; and makes the tender entreaties of divine compassion, the peremptory commands of infinite sovereignty. For no purpose is a heavenly skill in the preacher more needed than to exhibit the tenderness of Christ as enforced by his authority; and his authority as commended by his tenderness—to preach him as a judge and also as an Advocate—to declare not only the love, but the "wrath of the Lamb;" to exhibit his infinite

freeness, fulness, and power to save the chief of sinners, and yet the rigid exclusiveness of his salvation to him "that believeth;" so as always "to speak a word in season to him that is weary," and never a word of encouragement to him that persists in his sins. The cross, like the pillar of cloud, is all light to the people of God—all darkness to such as neglect so great salvation.

By these imperfect hints, I have endeavored to illustrate what I understand by preaching Christ in his person and office, as the effulgent centre of Christianity.

From what has been so defectively exhibited, it appears that as in the sun there is an axis, around which the whole orb of light revolves; so in the preaching of Christ there is a centre, in which all his attributes and offices and works as the Saviour of sinners unite, and which, in whatever aspect we behold him must always be in view—his death.

But, in Christ Jesus, there are many cardinal truths, connected with him by various relations and dependencies, and occupying, as it were, the remoter circle of the christian system, which a preacher cannot keep out of sight without great unfaithfulness. Be it remembered that while the cross, with its immediate neighborhood, is the metropolis of Christianity, "the city of our God;" all the region round about is the Holy Land flowing with milk and honey, "a land of brooks and fountains of water," intersected in all directions with high ways to the holy place, by which the tribes go up. It is the office of the preacher to map out that land; to display its treasures—to trace those converging roads, so that whenever a sinner may desire to know how he may get to Zion, his eye may read—"This is the way, walk ye in it." Then only is Christ preached in the fulness of the Gospel, when nothing is left untaught, that enters into the plan of salvation as a covenant of mercy and life, established between God and sinners, in the hand of an infinitely meritorious Mediator.

Some, under the idea of glorying only in the cross, confine their preaching almost exclusively to a few topics more immediately connected with the death of Christ—such as atonement, faith, and justifying righteousness, to the great neglect of numerous derivative or introductory truths, of absolute necessity to a just exposition of the Gospel. But the spiritual wisdom of a minister is to be exercised in giving to every part of the Gospel plan its portion in due season, assigning to all subjects their places according to their rank in importance, and exhibiting each in its relations to the other and to Christ.

Do we speak of Christ as the sinner's righteousness unto complete justification through faith (and continually should we present him in this blessed aspect); then must we show the sinner his absolute need of such righteousness. To do this, we must awaken his conscience. He must be so convinced of sin as to feel that he is condemned and lost without that refuge. Blessed is he whom God has taught, to teach this lesson. Our text book is the law. By it is the knowledge of sin. Preached in a spiritual application to the thoughts and intents of the heart, not only as a rule of life to all, but as the condition of salvation to every one who does not accept the salvation of Christ, on the perfect keeping of which depends all his hope, and the tremendous curse of which is incurred by a single transgression—preached in view of the cross as establishing, instead of impairing its obligation; as confirming instead of diminishing the certainty of its penalty, upon every soul of man that doeth evil without repentance; it is made the instrument of the Holy Ghost to convince men of sin—to strip off their self-righteousness, and as a "schoolmaster to lead them to Christ." He that would preach justification by faith in Christ, must also preach entire condemnation by works under the law; he must lay his foundation in clear, unequivocal statements of the divine law, in all the uncompromising strictness of its demands; taking special care to show that it looks with as little favor as when first promulgated, upon imperfect, though sincere obedience; that every, the least transgression, incurs the condemnation of God, as much under the dispensation of Christ, as under that which preceded; consequently, that whoever is not justified by faith, being shut up under this law, is *condemned already*. Thus to preach the law is the direct method of preparing the way of the Lord. More consciences would be awakened; more hearts would know the need and the preciousness of Christ, were there more directness and clearness in thus pressing upon those who are still under the law, as a condition of life, its unmitigated strictness, and therefore their own present and entire condemnation. From this, to repentance and faith, the way is plain.

Again: Do we preach Christ, as "of God, made unto us *sanctification*?" we must not expect that our hearers will appreciate this excellency of the knowledge of Christ, till we have taken pains to exhibit that condition of entire depravity by nature which makes them so absolutely dependent on his sanctifying grace. Hence, in our preaching, a large department should be assigned to the setting forth of that original state of spiritual ruin and death—that enmity against God, and natural inclination to evil, which "is the corruption of every man that naturally is engendered of the offspring of Adam," and under which he is not, and cannot be in subjection to the divine commands. This leads directly to the absolute necessity of a new birth unto righteousness, and makes the subject of spiritual regeneration, its evidences and fruits, of conspicuous magnitude in the preaching of Christ. And this again introduces the sinner, now sensible of his disease and helplessness and necessity, to the only Physician. Then comes in the agency of the Holy Ghost. Christ is not preached in faithfulness, unless the Holy Ghost, "who proceedeth from the Father and the Son," is distinctly and continually preached as of the same divine nature with both; alike to be honored and worshipped; sent of Christ to be the teacher, the sanctifier, and the comforter of sinner; the author and preserver of all spiritual life; by whom alone we are born again, and daily renewed in the spirit of our minds—the spirit of all prayer, wisdom and holiness; without whom we are as little able to *will* as to *do*, of God's good pleasure. To be full of the Holy Ghost in one's sermons as well as soul—to keep up the attention of the sinner as continually to his influences, for all the beginnings of spiritual life, and all growth in grace, as to the righteousness of Christ for all reconciliation to God, is not only the way to be blessed with increase in our work, but to preach Christ as he preached himself.

[To be Continued.]



## GAMBIER OBSERVER.

GAMBIER, FRIDAY, NOVEMBER 28, 1834.

**BISHOP McILVAINE'S CHARGE.**—This charge we commenced publishing last week, and shall continue to do so till we have given the whole of it to our readers. Some of them may have heard it when delivered, and some more may have seen it in a pamphlet form; but after all it will be probably new to a majority of our subscribers. Be this as it may, we feel it our duty to give as much permanence as possible to a document of such a nature. The truths which it contains are of vital importance to the cause of Christ and the welfare of men; and are set forth in a manner calculated to arrest the attention and enlighten the judgment. It seems desirable, therefore, that when promulgated and enforced by one of the highest rank, in the ministry of God's Church, they should have all the advantage of this enforcement, and be put accordingly into the hands of every member of that Church, not one excepted.—The Charge indeed is addressed especially to the clergy, but it as really concerns the laity. Is it commanded to the clergy to "take heed to their doctrine?" It is also enjoined upon the laity to "take heed what they hear." It behoves them to know and be assured, that they receive from their teachers the pure truth of God. It is their life, their salvation, their all; and they should be fully assured, that those appointed to dispense it to them, are found faithful in their stewardship,—that they do not, "when they ask them for bread, give them a stone." Catholics may well enough leave this matter entirely to the clergy; but in Protestants it would be not only folly, but rank inconsistency. The latter are bound by their principles, to take the Bible in their hands, and try, by its unerring standard, as well their teachers' doctrines as their own hearts and lives.

**KRAFT'S SERMON.**—A friend has furnished us a translation of a discourse preached, not long ago, in Germany, on occasion of the appearance of the Cholera in that country; and we have determined to publish it, as a specimen of the German manner of sermonizing. The author, who is a man of some literary note, is not, as will be perceived, a neologist, on the contrary, he shows every disposition to bow with meek submission to revealed truth, not pretending to be "wiser than God," nor wishing, in matters pertaining to God, to "lean to his own understanding." His views, judging from this specimen, are remarkable for their simplicity, limited entirely by the express instructions of the holy scriptures, which he quotes in the tone of one who felt an unwavering conviction of their right to the belief and obedience of every human being.

His style, either of thought or expression, is not remarkable for ardor or elevation; yet it is solemn. He speaks as a man should speak, about eternity. The strict observance of order in the arrangement of the thoughts, which is characteristic of this and most other German discourses, is perhaps in a measure inconsistent with great power of appeal—not, however, so much as regards the effect upon the audience at the time of delivery, as upon the mind of the writer in preparation.

It will be noticed, that the text is not, as with us, announced at the beginning; and also that a short supplication is offered for the Divine blessing as the subject is proposed, after the exordium is ended. Whether it would not be well for us occasionally to prepare the minds of the audience for the topic to be discussed by a suitable introduction in the same way, we leave for others to determine. The other practice our Church has made provision for, by furnishing collects to be used, if thought proper by the minister, before the sermon. For ourselves, we are partial to the usage; it seems to teach, just at the moment, when the thought is most appropriate, to the minister what a solemn thing it is to preach, and to the people, what a solemn thing to hear, the word of God.

The reader may find some Germanisms in the translation, but not in any measure to obscure the sense.

**DUELLING.**—An Association has recently been formed in the city of New-Orleans, which proposes as its object, the diminution of the number of duels. It would seem that the more peaceably disposed inhabitants of that city have suffered exceedingly from the practice of duelling, and have been induced in consequence, to seek, if not the abolition, at least a mitigation of the evil. According to previous usage, bravadoes have had the advantage of the good citizens, whenever disposed to gratify their passion for quarrel and blood. They have monopolized the whole privilege of doing wrong. To them of course belongs the immunity of wanton insult. It would be a contradiction in terms to suppose a decent man participating with them. So far, therefore, the enjoyment has been altogether theirs, and they have no occasion for further measures, until the injured party has made a move. Suppose the latter sends a challenge; then, according to the rules of fashionable murder, the choice of weapons, distance, and so forth, falls to the lot of the aggressor, and the only privilege left the injured party is, to stand and be shot "secundum artem," under the sanction of the laws of honor. Such is the practice of New-Orleans.—This state of things has very nat-

urally created some uneasiness, among the more thoughtful citizens, and they are seeking a remedy in the Association mentioned above. What will be their success, time must prove.

Out of the members of this Association, a Court of Honor is to be formed by semi-annual election, consisting of a President, two Vice Presidents, a Secretary, and twelve Judges. The decisions of this Court are to be obligatory upon the members under penalty of expulsion. In this consists the whole sanction of their laws. There is no promise of acquiescence exacted on joining the Association, nor even a pledge to submit any affair of honor which may arise, to its consideration. It is perfectly arbitrary whether the members shall bring the point of dispute before the court, or not. If, however, one member appeal, and the other party is a member also, the latter is under obligation to appear in court and stand his trial.

How the matter is managed, when only one of the parties in the quarrel belongs to the association, we are not told. But the most important of their regulations, as they themselves seem to think, is that which gives the insulted party the choice of weapons, and in case he has received a blow from his adversary, allows him the first fire. This provision in the code, it is supposed will greatly lessen the number of duels, by throwing the balance of hazard on the side of "those ruffians about town, who take pleasure to provoke and strike quiet citizens," under cover of the existing usage. How these ruffians are to be brought into the association, or after they have been induced to join it, how they can be persuaded to submit to its decision, we do not see. We very much fear, law will be against law here. Men of this description will plead the principles of honor, against the decision of the Court of Honor. Rules with so little sanction as these possess, before the passions of bravadoes, will be as a cord of hemp before the spark. It is said in the paper from which we glean our facts, that "no arms are allowed but the pistol and small sword," from which we infer that the Court of Honor will sometimes sanction the settlement of disputes by single combat.

In reading an account like this, the mind is irresistibly carried back to the days of semi-barbarism. It is hardly possible to imagine that duelling should be discussed, and made the subject of rule and regulation in the way described, in the nineteenth century, in one of the most civilized nations of the earth, amongst a people who profess to be in a peculiar manner a law-observing people, and under the clear light of Revelation, especially as through the influence of this revelation, all who act as principals, or aid and abet in duels, are punishable, according to the laws of the land, by fine, imprisonment, disfranchisement or death. The practice seems like a relic of ruder days, which has floated down the stream of time, till it has fallen amongst a people to whose modes of life it is altogether foreign. It is like a boulder-stone in the midst of the prairies of the western Valley. It is saddening to think, that an evil so inconsistent not only with our legislative enactments, but with that higher Law, which as a Christian people we profess to follow, should be regarded, even by those whom it most oppresses, as incorrigible, admitting indeed a slight limitation of its ravages, but defying all attempts at utter extirpation. But inert sadness, is not the feeling which should be indulged in a case like this. Every anomalous and sinful practice like duelling, which lingers amongst us, should only be regarded as a call to renewed exertion on the part of Christians. Duelling and every other "plant which our heavenly Father has not planted," we know, shall in time "be rooted up." Having this assurance we ought to be encouraged and stimulated to exertion rather than disheartled; remembering that the means appointed for the accomplishment of the promise is the diffusion of Gospel influence, till it enlighten every mind and sanctify every heart.

As it regards the merit of the New Orleans measure for the discouragement of duelling, we would say this much. The motives of the originators of the plan seem altogether praiseworthy; and they may meet their reward in more or less success. If they should be the means of saving even one from the murderous and suicidal guilt involved in duelling, and a single family from the horror and regret and shame which these deeds of blood entail, it will be a matter of rejoicing. But from such equivocal modes of doing good, he who walks according to the Christian rule, must keep aloof. While he rejoices at the good accomplished, he must remember that the end does not sanctify the means. Let others, whose conscience will allow it, pursue this path: for him it would be sin. The New Orleans association tacitly admits that duelling is oftentimes justifiable—that the hands may be deliberately stained with blood, and yet no guilt follow. Need we say that this is contrary to the feelings and principles of the Christian? "Oh my soul come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man."

**ERRATA.**—These, every body knows, are the reproach and plague of Editors. We have had our share of them, often most innocently; and some of our correspondents have suffered with us. For reasons which need not be specified, our sufferings were specially great in the last number of the Observer

How it fared with communications we do not know, but in the editorial remarks, the errors of type were literally "too numerous to be mentioned." But we hope things will mend.

## RELIGIOUS INTELLIGENCE.

From the Thirtieth Annual Report.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—Your committee have thus glanced at a few prominent points in the year's Report. They feel, however, that a period is arrived, when the Society ought to derive its motives for thankfulness and renewed activity, from a much longer review. For if a few points in the survey of a single year are so full of interest, what must be the retrospect of THIRTY YEARS! A moment like the present, more especially, when you are affectingly reminded that "all flesh is grass!"—when scarce a single original officer of the Society remains!—when it is setting forward, as it were, under new auspices!—seems a suitable occasion for reverting, however briefly, to the past.

Let our thoughts then, go back to the moment, when in a small apartment, and among a small company of persons, the thought was originated, "Why not a Bible Society for the world?" And then behold that thought carried out into effect and reality, to an extent even beyond the imagination and the hope of those in whose breasts it sprung up. Let us think of that little company, and that obscure chamber, and contrast them with the multitudes now assembled in this magnificent hall, besides the countless thousands throughout the earth, of every tribe, kindred, and tongue under heaven, whose hearts all beat with high and holy delight in the one cause of sending abroad the Sacred Volume. And let the ascription of praise be heard, "Now unto Him who" not only "is able to do," but has actually done, "exceeding abundantly above all that we can ask or think—unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.—Amen!"

Let us look back to the first anniversary, let us inspect the first annual Report—a little thin volume, which tells us indeed of an income of £5592 10s. 5d., but of no issues of the Scriptures; while the thirtieth brings the total of receipts to £2,050,956, and the total of copies issued to 8,549,356. In its first year the Society stood alone—in the thirtieth it appears surrounded by numerous Auxiliaries, Branches, and Associations; the greater part of which are pursuing, with untiring activity, the work of supplying the destitute around them, and of providing funds for the supply of the Scriptures to distant nations. Not only did the first year exhibit no issues, but the preparations then in progress were principally confined to the English and Welsh languages: but the thirtieth tell of the Scriptures prepared and printed in 157 different languages; in all of which, the work of printing or translating, has been added more or less directly from the Society's funds.

In its Foreign Associations, what a contrast is the beginning of the Society's days to its present position! What multitudes have been called into active operation (literally and truly in the four quarters of the world,) and have thanked God for the example set them by Britain! If reverses have here and there arisen—if the Russian Bible Society, once the admiration of the world, has suspended its operations—if difficulties have occurred, which have shaken the Society itself, to its centre, and loosened its connexion with many of its former associates—if mistakes have in some instances been committed—if humiliation has been called for—if correction has been administered,—yet how wonderful still has been the preserving and reviving mercy of God! How has the God whom we serve been better to us than all our fears! The Society remains, notwithstanding all the predictions of its speedy decay—predictions, which not only the singular diversity inherent in the component parts of the Society, but still more the errors and infirmities of those to whose management the Society's affairs have been confided, were too well calculated to fulfil.—The Society remains, although the enchantments of novelty have long since passed away; together with all that excitement derived from the extraordinary career the Society was permitted to run, when princes and potentates, prelates and dignitaries arose, touched by an invisible hand, and zealously promoted the work.—Oh what cause for thanksgiving, what ground for encouragement, does such a survey present! and vast as the prospects of future labor unquestionably are—how does the retrospect forbid despondency, and call upon you to go on your way rejoicing!

But why, it may be asked, have your Committee dwelt upon these particulars? They answer, in words already employed. Because these things show, that the finger of God is here. Man's instrumentality has, indeed, as is usual in the Divine procedure, been employed; and—in respect to that instrumentality—a further inquiry is not without its interest—a further inquiry is not without its interest. By what men have these and similar interesting results been brought about? To this inquiry the answer is not difficult. No one class of individuals, whether rich or poor—no one community of Christians, whether more or less numerous, wealthy, and influential—can try their hand upon the work, and say, It is we who have done it. "No! the whole has been the result of united energies and united efforts. No one can say to another, I have had no need of thee in this matter. Countless varieties of persons, differing in their stations of life and talents, differing also in their religious views, have rendered their measure of service, and none could well have them spared; and far off be the day, and distant be the thought from every heart, of relinquishing any post that has been occupied in the Society, or of abandoning labors conducted on its behalf, with so much advantage in times that are passed!—*Epis. Rec.*

**AMERICAN EPISCOPAL MISSIONS.**—The Rev. H. D. Leetes presented, in the name of the British and Foreign Bible Society, fifty copies of the Modern Greek Pentateuch to each of the three Missionary School Establishments in Greece—Mr. Hildner's at Syria, and Mr. Hill's and Mr. King's at Athens—requesting, that with respect to all other copies put into their hands, the principle of sale should be maintained, so far as was practicable and proper. Mr. Hill, under date of the 5th of April, transmits the following evidence in proof of the

*Practicability of an extensive Circulation of the Scriptures by Sale.*

You have sent us indeed a treasure! Mrs. Hill and myself thank you for your generous donation of fifty copies for



our schools. We shall use our ability to give with discretion; and shall give you, from time to time, such details of the distribution as we think may be interesting; but so great is our confidence in the practicability of selling these books, that I take upon myself the responsibility of all which you have sent me; and now enclose you an order for 144 drachmas, the price of 72 copies at two drachmas each. This will show you that we are in earnest, when we say that we are decidedly of opinion that the principle of sale should be adhered to; and that it is expedient, desirable, and in our opinion practicable, to circulate the Holy Scriptures by sale to a very great extent.—*Churchman.*

We are happy to learn from the agent, that his recent efforts to increase the funds of the Episcopal Sunday school Union have been eminently successful. Within the last few weeks, about \$300 have been contributed, of which Trinity Church, Boston, gave \$193. The Association of Rev. Dr. Milnor's congregation, last week, paid over to the treasurer, \$100, which, in connexion with a former donation, makes the amount contributed by Dr. Milnor's congregation, within the last year, to be two hundred dollars: the more worthy of notice from the fact of its being unsolicited. The agent assures us that his application was, with almost a solitary exception, every where met with promptness and liberality.—*S. S. Jour.*

The Rev. G. Emilen Hare has been unanimously invited to the Rectorship of Trinity Church, Princeton, and has accepted the same.—*Epis. Rec.*

**THIS WEST.**—The cause of education and of evangelical religion at the west was presented before several of our city congregations last Sabbath by Dr. Beecher, of Cincinnati, with his usual ability, and we are glad to learn with good success as to his particular object, which was additional aid to Lane Seminary. The Dr. stated in his address at the Murray-street church, that when he went to Boston on this mission, he told his Christian brethren there he wanted help for three objects—to build a chapel, for the accommodation of the students in the seminary, and the people in the vicinity—to establish a professorship of sacred literature; and to enlarge their library. For the first he wanted \$12,000; for the second \$15,000; and for the last \$10,000. He told them he should look to them for the first; to the churches in New York for the last; but for the other he knew not where to look but to God. The funds for the chapel were eventually pledged, and just as he was about to leave Boston, a gentleman told him he would give him half the sum required for the professorship on condition that the other half be raised within 30 days. This said the Doctor was the first shower from above. He went to Worcester, and they gave him \$4,000: this was the second shower. He went to Hartford, still looking up; and here the subscription was completed. To New-York he continued to look for the library, the necessity and advantages of which he forcibly described. The effect of this appeal was evidently favorable, and we are gratified to learn that our fellow citizens, though so frequently pressed by other calls of similar nature, will not be behind their eastern brethren on this occasion.—*Evangelist.*

**HINDOO HOLY-DAYS.**—We learn from the Calcutta Philanthropist, that an application has been made to the British Government by the Bank of Bengal for the abolition of the Hindoo Holy-days, on which, it seems, business is suspended, to the great inconvenience of the European residents, and indeed, of the whole people. It is urged in opposition to this measure, that the government is pledged, by its treaties with the natives, not to interfere with their religion. It is replied, that the religion of the Hindoos requires only that religious ceremonies be performed on those days, and not that business be suspended; again, that the days themselves were fixed by Lord Cornwallis and a company of respectable Hindoos, and are not, therefore, of ancient and perpetual obligation. A third argument has more important bearings. We give it in the words of the "Philanthropist."

"It has been said by some persons, who have engaged in this discussion, that the religious homage offered by the Hindoos on these days, is offered to *idols*. Now, it is believed that the *Reformers*, and the whole party of which he is a distinguished and influential member, assert, that *idolatry* is not countenanced in the *shastras*—that it is a corruption of pure Hindooism—that the worship of images may be dispensed with—that it is a sort of accidental thing which has happened to the Hindoo religion, in the course of time, on account of the gross ignorance of the people. Is this true? Is this, or any thing like it, asserted and maintained by members of the *Brahma Sabha*? And can they adduce satisfactory proofs both to Government, and all impartial inquirers, that *idolatry* is not required by the *shastras*? If so, then we shall maintain, that for whatever else the Holy-days may be designed, the practice of *idolatry*, as forming a part of their observance, is impious and a perversion of the truth, even according to the Hindoo religion; and although not a crime of precisely the same character as the *Suttee*, yet is liable to be brought under the same notice of Government. We hope we shall not be misunderstood, or charged with fanaticism and a spirit of intolerance, when we say, that if the Hindoo Holy-days are devoted to the worship of *idols*, their observance cannot be insisted on, as required by the Hindoo Religion, and if the worship of images is not commanded by the *Shastras*, Government may, without interfering with that religion, require it to be abolished. We take the ground, that what is not commanded by the *Shastras*, is not of religious obligation."

If this reasoning holds, Hindoo idolatry may soon receive a terrible shock indeed; a shock which may leave the vast population of that country, with all the vices that idolatry has been able to teach them in the course of many centuries, and substantially without even the form of any religion whatever. Let the friends of missions think of it.—*Boston Recorder.*

**RELIGIOUS SOUVENIR.**—The volume of this popular and valuable work for 1835, has been prepared for publication by its late lamented editor and will be shortly published. Messrs. Key & Biddle, the publishers, have issued a specimen of its engravings and typography, which correspond in beauty of appearance with the former volumes. The present will, we are confident, need no farther recommendation, to the public than the character of its predecessors.

**CHINA.**—Leang Afa, whose history we gave in a late number of the Journal, is actively pursuing his evangelical labors among his countrymen. A letter has been received by the American Tract Society, a copy of which is before us, in which the Rev. Mr. Bridgman gives an account of a visit of six days to a town about 50 miles west of Canton in which time Afa, with the assistance of a friend, distributed 7500 volumes of Scripture lessons, printed at the expense of the American Tract Society, besides some copies of the New Testament and about 3000 small Tracts. At the time of this distribution, large numbers of young men were assembled from all parts of the district, for the purpose of literary examination, and they are among the most eager to get possession of the books and tracts.

The fact gives great force to the appeals which the Tract Society is making to raise \$30,000 for the distribution of foreign tracts. Little more than \$5000 has yet been subscribed and it should awaken immediate and active interest also, in all the efforts made for Christ, among which the foreign fund of the American Sunday School Union should not be overlooked.—*S. S. Jour.*

**LAUSANNE.** *Help for Canada.*—M. H. Olivier, Pastor, has offered his services to the Society of Evangelical Missions at Lausanne, and was to pass through Paris with his wife and two students of the Institute of Lausanne, on their way to Canada, to commence, in the midst of 50,000 Roman Catholics, says the *Archives du Christianisme*,—it should be 500,000,—and numerous pagan tribes, a work of evangelization, which opens with the most happy auspices, and presents the most pleasing hopes.—*Boston Recorder.*

## SUMMARY.

**Colleges.**—We learn by an article in the Quarterly Register published at Boston, that the number of colleges in the United States is 59; the number of professors connected with them, 400; students in the classical departments, 4110; and the whole number of students at colleges and professional schools, including theological, medical, and law students, 6670. In the New England States there is one college student for every 1331 inhabitants. In the Middle States, one for 3465. In the Southern States and Territories, one for every 6060.

**Dartmouth College.**—At a meeting of the trustees last week, we understand that Rev. Joseph Torrey, now Professor of Languages in the University of Vermont, at Burlington, received the appointment of Professor of Divinity in Dartmouth College. It is to be hoped he will accept; we think a better choice could not have been made.—*Boston Recorder.*

The Harpers have in press a uniform edition of the work of the Rev. Andrew Reed, entitled 'Martha; a Memorial of an only and beloved Sister,' and 'No Fiction; a Narrative founded on Fact.' The former has never been republished in this country; the latter will be reprinted from the last London edition, recently revised and improved by the author.

The number of newspapers now published in this country is 1205—of which 109 are published in this State; 140 in Ohio; 220 in Pennsylvania; and 267 in the State of N. York. In the Territory of Florida there are already established 5, in Michigan 7, and in Arkansas 2. In the year 1828, the number of newspapers published in this country was 851; in 1810 359, and in 1775 only 37.—*Boston paper.*

**COLONIZATION MEETING.**—A meeting of the Colonization Society, one of the largest and most interesting of the kind ever held in this city, was held on Friday, the 21st of October, 1834, in the Second Presbyterian Church. The chair was taken by the President, Rev. B. P. Aydelotte, of the Episcopal Church, and the meeting opened with prayer, by Rev. R. H. Bishop, D. D. of Miami College.—*Cincinnati Jour. Nov. 7.*

**COLONIZATION.**—The ship *Ninus*, Capt. H. Parsons, sailed on the 25th ult. from Norfolk, for Liberia, in Africa. She had on board 128 emigrants, 110 of whom were liberated by the late Dr. Hawes of Rappahannock, Va., who also appropriated funds for their transportation.

With the approbation of the parent Colonization Society, these go to found a New Colony at Grand Bassa Cove, about 80 miles distant from Monrovia.

There is also on board the ship *Ninus*, fourteen very valuable slaves, liberated by the truly benevolent Mrs. Ann. R. Page, sister of Bishop Meade. They are sent to the old Colony in order to join a number who are settled there, and who had been previously liberated and sent out by the Mead family. These are all amply provided for; having large stores of clothing, provisions and tools, and every thing necessary to render them comfortable.

There is on board of the same ship two white gentlemen and ladies, who go out as instructors.

**New York Election.**—We have received returns from 51 counties, out of 55, the whole number in the State. The remaining counties are Franklin, Alleghany, Cattaraugus, and St. Lawrence, which will about balance each other. Marcy's majority over Granger in 1832, was 9738. His majority over Seward will be about the same—perhaps a little greater.

The members of Congress will in all probability be 31 Jackson and 9 Whig: In the present Congress, 32 Jackson and 8 Whig.

The Legislature will be divided about as at present, it is there will be an overwhelming majority of Jackson men.

The following has been communicated to us by the medical gentleman who attended the wounded man:—A striking instance of (what we seldom see) a disposition in that noble animal, the horse, to attack man, occurred in this city a day or two since.—The sufferer, although repeatedly warned of the dangerous character of the animal, took hold of the bridle for the purpose of mounting him, when the horse suddenly seized with his mouth the wrist of his right arm, and after having literally dragged him some distance, threw him down and trampled on him, until he was beaten off by the blows and exertions of the by-standers. The arm was so dreadfully lacerated and fractured, as to make immediate amputation necessary.—*National Intelligencer.*

**LEXINGTON, VA. Oct. 31.—Extraordinary Incident.**—A gentleman in the neighborhood of this city, in riding across his farm a few days since, was suddenly surprised and alarmed to find his horse gradually sinking into the earth. He

instantly leaped from the animal, and by so doing his own life was providentially saved. The horse continued to sink lower and lower into the earth, until he had descended one hundred and eighty feet. At this point he became wedged between two masses of rock, and was crushed to death. The chasm or fissure, we are told, appears to have been formed by the separation of the earth and rocks in some convulsion of nature. The width of the fissure at the surface we have not learned, but it was covered with a thin soil, which commenced giving away as soon as the weight of the gentleman and his horse was added to it.—*Political Arena.*

**American Broadcloths.**—We saw yesterday at Messrs. Coolidge & Hazkell's auction room, a large quantity of broadcloths from the manufactory of Dr. Robbins at Northampton, which for the fineness of texture, evenness of thread, and richness of coloring, are hardly to be equalled by any cloths to be found in the city. This extensive manufactory we are informed, turns out a thousand yards of these cloths every week. A gentleman who is well acquainted with them states, that the colors will hold equal to those of any English manufacturer, and that he wears them in preference to any other. They are a proud specimen of our manufactures, and we have no doubt, any one would be highly gratified in examining them.—*Boston Gazette.*

The St. Louis (Missouri) Republican, of the 28th ult., says: The splendid Catholic Cathedral, in this city, was consecrated on Sunday last, with all the forms and ceremonies, belonging to the Church. Five Bishops, a large number of Priests, and the military companies of this city, participated in the ceremonies. Several thousand persons must have been present to witness this imposing spectacle.

**Steamboat Accident and Loss of Life.**—A letter from Missouri, to a gentleman of Baltimore, under date of October 25, states, that the steamboat Boonslick, in descending the river, on the previous night, came in contact with the steam boat Missouri Belle, bound to St. Louis, when about 15 miles above that city, and that such were the force and effects of the concussion, that the Missouri Belle sunk in less than two minutes, in about 109 feet water. It is added that, at the time of writing the letter fifteen or twenty persons were missing—supposed to have been lost with the boat.

Our minister to Russia, the Hon. W. Wilkins, took his departure from London to Hamburgh on the 1st of October, in company with Mr. Caning and the Marquis of Douro, son of the Duke of Wellington.

A gentleman of Albany recently ascertained, by actual measurement, the exact perpendicular height of Niagara Falls.—His manner of taking the height was witnessed by several gentlemen, who certify the facts stated. The height, as thus ascertained is one hundred and fifty-eight feet four inches.

It is stated in the Cincinnati Republican that the stock of the 'Ohio Life Insurance and Trust Company,' amounting to 2,000,000 of dollars, was taken up on the 27th, ult. in that city, in less than two hours after it was offered to the public.

We perceive, by the New York papers, that no less than \$8,332, 332 in specie have been imported into the single port of New York within the first six months of the present year.—*Cincinnati Jour.*

**March of Serpents.**—The rattlesnake trade between this country and Great Britain is represented as exceedingly flourishing. Consignments of that precious commodity are arriving daily in England, labelled 'good merchantable rattlesnakes'—and there already a hundred of them exhibiting in the Tower of London. We don't know what duties the British government impose on this commodity, but we hope as the business increases in importance, the tariff will be adjusted 'judiciously,' though we care not how soon the 'balance of trade' is found against us.—*N. Y. Cour.*

**Numerous Descendants.**—The Newport Mercury, of the 1st instant, notices the death in that vicinity of a Mr. Godfrey King, aged 83 years, the number of whose descendants *non living*, is upwards of 300, of whom 134 were present at the funeral.

**Newspaper Postage Bill.**—The Newspaper Postage Act comes into operation on the 10th of October. From that day foreign Newspapers coming from countries where British Journals circulate free of postage, will be allowed free admission to all parts of the British islands and colonies. In the case of Papers coming from countries where any postage is levied on English Journals, a sum of two pence will be required for the transmission of such Papers throughout the British islands and colonies. English Papers destined for countries where they shall be allowed free circulation, shall be transmitted from England free of all postage; but when forwarded to any country where postage is levied upon them, then they shall pay to England, previously to being forwarded, the sum of two pence each Paper. It is probable that English papers will be admitted free into France and Belgium, at least, and in that case we shall receive in London French and Belgium Papers for the price they cost to subscribers in the countries from whence they come.—*London Record.*

**ENGLAND.—Presents to Foreign Ministers.**—Our Government have resolved to discontinue the practice of giving presents to foreign ministers, and no longer to permit British Ministers to receive presents from the foreign Governments of which they may be accredited.

This is following the example of the United States. We hope it will become general among the nations.

Some idea, says the Dublin Register, may be entertained of the communication between persons resident in America and their connections in this country, when it is estimated by the clerks in the Post-office, that the postage upon the letters in the American post-bag, received one day last week, was upwards of 300£.

Mrs. Fry is at present visiting the prisons of Scotland and suggesting improvements in the airing, exercise and discipline of the prisoners.

A splendid new custom house at Liverpool, now finished, has been erected without the use of a single scaffolding pole—the bricks, stone and mortar all being conveyed up through the agency of steam.

The English Court had gone into mourning for the death of Don Pedro.



## POETRY.

From the Christian Register.

## ECCLESIASTES, CHAPTER XII.

Remember now thy Maker,  
In the season of thy youth,  
While thy limbs are full of vigor,  
And thy soul of love and truth;  
While the days of evil come not,  
Nor the years when thou shalt say,  
I have no pleasure in them,  
As they swiftly glide away.

While the sunlight is not darkened,  
Ere the moon and stars grow dim,  
While no gloomy cloud hangs o'er thee,  
Lift up thy thoughts to Him;  
And while yet there is about thee  
Not a sign of death's dark hour,  
While thine eyes have all their brightness,  
And thy voice hath all its power;

While thy courage doth not fail thee,  
Nor thy strength doth yet decline,  
While the day in all its glory,  
Still around thy path doth shine,  
Ere like the snowy blossoms  
On the almond's waving bough,  
Are the thin and scattered tresses,  
That float around thy brow;

While quick and firm as ever  
Is thy step upon the mountain,  
While the wheel is at the cistern,  
And the pitcher by the fountain;  
Ere thy doom hath yet gone forth,  
Or the fatal word is spoken,  
Ere the silver cord be loosened,  
Or the golden bowl be broken;

Remember thy Creator,  
In the morning of thy days;  
Oh! think of him with gladness,  
And speak of him with praise;  
So shalt thou feel no terror,  
When the dust to earth is borne,  
And unto God who gave it,  
The spirit doth return.

## MISCELLANY.

ORIGINAL LETTER OF COLERIDGE.—"Wo is me! that at forty-six I am under the necessity of appearing as a lecturer, and obliged to regard every hour that I give to the *permanent*, whether as poet or philosopher, an hour stolen from others as well as from my own maintainances; so that after a life (for I might be said to have commenced in early childhood)—a life of observation, meditation, and almost encyclopedic studies, I am forced to bewail, as in my poem addressed to Mr. Wordsworth—

Sense of past youth and manhood come in vain,  
And genius given and knowledge won in vain,  
And all which I had culled in wood-walks wild,  
And all which patient toil had reared, and all  
Commune with Thee had opened out,—but flowers  
Strewed on my corpse, and borne upon my bier,  
In the same coffin to the self-same grave.

Wo from without, but well for me, however, from within, that I have been 'more sinued against than sinning.' My lectures are, though not very numerous, yet very respectably attended—and as respectfully attended too. For no small portion of the former I am indebted to the favorable notice taken of them in the *Chronicle*; and, occasionally, in the *New Times* and *Morning Chronicle*. My next Friday's lecture will, if I do not grossly flatter *blind* myself, be interesting, and the points of view not only original but new to the audience. I make this distinction, because sixteen or rather seventeen years ago, I delivered eighteen lectures on Shakspeare at the Royal Institution—three-fourths of which appeared at that time startling paradoxes, which have since been adopted even by men who at the time made use of them as proofs of my light and paradoxical turn of mind—all tending to prove that Shakspeare's judgment was, if possible, still more wonderful than his genius, or, rather, that the contradiction itself between judgment and genius, rested on an utterly false theory. This, and its proofs and grounds have been, I should not have said, adopted, but produced as their own legitimate children—nay, the merit given for a foreign writer, whose lectures were not given orally two years after mine, rather than to their countryman, though I dare appeal to the most adequate judges—as Sir G. Beaumont, the Bishop of Durham, Mr. Sotheby, and afterwards to Mr. Rogers and Lord Byron, whether there is one single principle in Schlegel's work (which is not an admitted drawback from its merits) that was not established and applied in detail by me. Plutarch tells us that egotism is a venial fault in the unfortunate, and justifiable in the calamitated; yet I should not have done this violence to me, but that Mr. Wordsworth, for whose fame I had felt and fought with an ardor that amounted to absolute self-oblivion, and to which I owe mainly the rancor of the Edinburgh clan and (far more injurious to me) the coldness, neglect, and unequivocal compliments of *The Quarterly Review*,—has affirmed, in print, that a German critic first taught us to think correctly concerning Shakspeare."

CITIES AND LARGE TOWNS.—There cannot be a question that the temperance cause is now operating disastrously on the interests of cities and large towns. The number of drinkers in them is increasing; the business of criminal courts is on the advance; jails and poor-houses are filling up, or now full. Those who do not look abroad for the reason of this state of things will feel discouragement, but to our minds it is evidence that the cause is making rapid advances. The country is fast purifying itself so that the drunkards can neither find employment or receive countenance there, and thus migrate, bringing with them their wretched families to the cities and large towns, where amidst the mass of corruption they can still indulge in their drunkenness, and have companions to

givelhem countenance, and where, when all other means of support fail, the poor-house doors stand open to take them in.

It is high time that the inhabitants of large towns should begin to look around them. The evils growing out of this state of things, will soon be intolerable. Neither life or property will be safe. Unless steps are taken to counteract this evil, it will grow to such an extent that a general depreciation of property will take place; the industrious and enterprising will flee to the country, where their honest gains will not be drawn from them to support the drunkard and his family.—This is no idle speculation; we have the most abundant evidence of the fact, and it is time that the inhabitants of large towns should begin to look into the matter.—*Temp. Rec.*

PERIODICAL LITERATURE OF THE UNITED STATES.—The first article in the October number of the North American Review, is a history of the periodical literature of the United States. The first newspaper in the British American Colonies was issued in Boston, in 1704. It was called the Boston News Letter, published by authority, and owned by John Campbell, a Scotchman. The second was established at Boston, in 1719, called the Boston Gazette; and in 1721 a third was undertaken, called the New-England Courant, by James Franklin, an elder brother of Benjamin, then an apprentice boy in the printing office. James was aided in his editorial labors by a society, called by the moderate "the Free Thinkers," and by others "the Hell-fire Club." But Benjamin was the master spirit in the Courant's better days; and after his quarrel with his brother James, and elopement to Philadelphia, the paper languished and soon expired. This incident is highly interesting, as illustrating the native power of a mind destined afterwards in the maturity of its strength, to exercise such an influence on the world.

The lead thus taken by Boston as a reading community, has been ever since preserved; and the quantity of periodical publications and native works published there, in proportion to her population, entitle her to the designation of the literary emporium of the United States.

The two first newspapers out of Boston, were the American Weekly Mercury, begun in Philadelphia in 1719, and the New-York Gazette, dated June, 1728. The Maryland Gazette, published at Annapolis, commenced also in 1728. The first papers were printed on half sheets of small paper, once a week. In 1718, fourteen years after the establishment of the News Letter, Campbell, its Editor, complains that he vendis but three hundred copies. Franklin started his paper on the principle of obtaining success by making himself feared—an example that has never, we believe, wanted imitators. He attacked right and left, and in his opening address to the public, boldly asserted that the News Letter was "a dull vehicle of intelligence," which attack Campbell retorted in his next number after the following fashion: "On the 7th inst. came forth a third newspaper in this town, entitled the New-England Courant; by *homo non unius negotii* (Franklin's motto) or Jack of all trades, and it would seem, good at none, giving some very frothy fulsome account of himself!" This was the first ink shed in Editorial warfare on the continent of America.

Of periodical literature in its less ephemeral forms, there was not much before the Revolution. A number of weekly and monthly Magazines were commenced, but all of them were short-lived. The Reviewer enumerates twelve; five in Boston, one in New-Jersey, and six in Philadelphia. No one of them survived the shock of the Revolution, nor were such enterprises more successful during the remaining quarter of the last century. To 1801 was established in Philadelphia, Dennie's famous Portfolio. Brown, the novelist, set up in 1802 the Literary Magazine, and in 1806 an Annual Register. Then came *Salmagundi* in 1807. The North American Review was established in 1815 by the late William Tudor, afterwards Charge d'Affaires of the United States at the Court of Rio Janeiro.—*Baltimore American.*

SINGULAR DISCOVERY OF ANCIENT COIN.—On Monday last a boy of the name of Brady jumped into a newly made grave in Greenwich church-yard, during the absence of Lamb the grave-digger, and whilst there broke of the corner of an old coffin which protruded from the adjacent ground: a small crimson velvet bag dropped from the coffin, which, upon examination, was found to contain 174 pieces of ancient silver coin. The boy immediately decamped with his prize, and it is supposed went off to London to dispose of it, although he says he gave most of it away to his companions. Several of the pieces seen by the gentleman from whom we received this information, were of the reign of Edward I. or II. one of them, which the same gentleman has in his possession, is about the size of a sixpence; on the obverse appears the King, full-faced and crowned of three fleur-de-lis, has two leper flowers not raised so high with the inscription, "EDW. REX. ANG. DNS. BYE." on the reverse a cross, composed of a single line, tolerably broad, and continued to the outer rim, three pellets in each quarter, circumscribed with the place of coinage, "CIVITAS LONDON." One of the pieces is of the coinage of Ireland; the king's head in the triangle, with the same inscription round the outer edge, and the place of coinage, "CIVITAS DUBLINE;" the letters on all are Saxon. There was another piece without legible inscription, supposed to be either of William I. or II. The face was in profile; and a wand or sceptre in front. There does not appear to have been any of a later period than Edward II., so that there is every reason to suppose they must have been buried about that time.

ANECDOTE OF SIR HUMPHREY DAVY.—It was the custom of this scientific individual annually to visit Ballyshannon (Ireland,) merely to enjoy the fine fishing, for which the river is so celebrated—a sport of which he was excessively fond.—Having, after many fruitless attempts, owing the inapplicability of his flies, for he was an excellent fisher, succeeded in landing a fine salmon, he called to his servant, and desired him to take it to his hotel. John reluctantly obeyed, for having no basket, he did not much relish conveying the fish in his hand. He had gone but a very short distance indeed from him of the safety-lamp notoriety, when he offered sixpence to any one to do the business for him. Sir Humphrey hearing him, bawled out, "I'll take your money, sir."—John apologised, begged pardon, and stammered an excuse. "No, no," says the master, "give me the sixpence, John—I insist on it," and took the fish from him, and walked with it in his hand through

the street, the servant bowing and apologizing the whole way in a momentary expectation of being dismissed.—In this, however, the philosopher agreeably disappointed him; he did not discharge him, but contented himself with depriving him of the sixpence, and lectured him freely on the folly of such profligate conduct in a waiting man.

POWER OF MACHINERY IN GREAT BRITAIN.—Mr. W. Pares, at a public meeting, lately at Birmingham, stated in proof of the increase of the powers of production, by the improvement of machinery,—that in 1793, the machinery in existence, was equal to the labor of ten millions of laborers, in 1827, to 200 millions, and 1833, to 400 millions. In the Cotton trade, spindles that used to revolve 50 times in a minute, now revolve in some cases, 8000 times in a minute. A one mill at Manchester, there are 136,000 spindles at work, spinning one million two hundred thousand miles of cotton thread per week. Mr. Owen of New Lanark, with 2,500 people daily produces as much cotton yarn, at will go round the earth twice and a half. The total Machinery in the Kingdom, is calculated now to be equal to the work of 400 millions, and might be increased to an incalculable extent under proper arrangements.—*Birmingham Journal.*

OPTICAL EXPERIMENT.—Place on a white paper a circular piece of blue silk, about four inches diameter in the sunshine, place on this circle a piece of yellow, three inches in diameter; on this a circle of pink two inches in diameter; on this a circle of green one inch in diameter; on this a circle of indigo half an inch in diameter; making a small speck with ink in the centre—look on this central spot steadily for a minute, and then closing your eyes, and applying your hand at about one inch distance before them, so as to prevent too much light passing through the eye-lids, you will see the most beautiful circles of colors the imagination can conceive, not only different from the colors of the silks above mentioned, but the colors will be perpetually changing in kaleidoscope variety as long as they exist.

The following account of an extraordinary phenomenon, witnessed at Palermo, and which has excited some interest, appears in the *Journal des Deux Sicilies*;—Giuseppe Gonzaga, a child scarcely three years old, has attained the height of four palms and a third Sicilian measure, or about four feet and a half French measure. His limbs are well formed; he is extraordinarily strong and vigorous, and he is a man in every sense of the word. The savans who have seen him, say that their examinations have led to discoveries of great importance in pathology; and Dr. Diego Scroppo, one of the most distinguished physicians of Palermo, says, that if Giuseppe's growth should not be arrested by accident or illness, he will be one of the most astonishing giants ever seen.—*Le Orbi de Lecture.*

In the expedition lately made by Dr. Gerard into the territories between the British frontiers on the north-west and the Caspian sea, the ruins of an extensive city were traced at the base of the Hindoo Kosh mountains, supposed to be the city of "Alexandria ad Caucasum." Various tokens were also examined by Mr. Mason, from which he collected upwards of 30,000 old coins, mostly copper, and a large portion with Greek inscriptions.

The learned antiquary, the Abbe Faccioli, on opening an Etruscan vase, recently excavated from the ruins of Pompeii, found an orange immersed in vinegar. It appears that the ancient Romans pickled their oranges, as we do cucumbers or onions. The orange above-mentioned was in a state of perfect preservation.

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